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M1278

San Francisco Open Meeting

Saturday October 21, 1967

Jerry: Do you have the, are you going to work on that with Ron...

No, there's a lot of construction that needs to be done though. I just thought maybe if you weren't doing anything.

Testing 1 2 3 4

Mr. Nyland: Ron, will you close the door in the back now.

There are a few new people tonight so we probably have to explain a little bit about Gurdjieff and the ideas of Gurdjieff. It's sometimes difficult to say in a few words what are principles of a philosophy, especially when it is a philosophy that applies to life. One thing about the ideas of Gurdjieff is that it is not theory and it is not feeling, that it quite definitely has a meaning as an idea to be applied in one's daily life. And as such it can even be considered even a religion because religion should be noticed and should be applied. So for that reason the question of this consciousness is the emphasis actually on becoming a conscious man and for what purpose. Gurdjieff determines that as to become harmonious as a man. So the accent is not unity with God. It's quite definitely something that has to be applied in daily life and should give in daily life a certain reason why it should be applied and that man then if he does apply it will become a different kind of a person. To some extent you can say he would become a better person, but then you would have to define what is better. And as soon as we talk about that what is better or what is not so good, that is good and what is evil, what is positive what is negative, we use terminology that we apply also and use in ordinary life. The ideas of Gurdjieff are not to be measured by ordinary terminology. Not even terminology of ordinary religions as we usually know them. Because the introduction of something that will enable man to become more conscious, is the question of objectivity, and as long as we remain in the subjective world in trying to determine whatever we mean by good man, it is not in the sense that that becomes immediately objective thing. The question of harmonious, it is rather difficult

to define because whatever someone calls harmonious may not be harmonious for someone else. If harmony means equilibrium in man, then I think that there are very few people who are really harmonious. Because all of us are swayed by a variety of different impulses, either as a result of whatever we think or whatever we feel and the contact we have with the outside world, and the effects that different people have on us and the relationships we have with them. And if you consider what is man in this world, and how can one define a man as he is now in relation to other people, there are probably four different groupings which you might consider and everyone of us belongs to one group or another or perhaps a mixture of all four or sometimes only three. We'll start with the one that is most general, that is man as a sociological being, whatever that means. He has a definite influence on other people and he is influenced by other people. But the influence is indirect, he does not know generally the people he influences, and they do not know who really influences them. I call it simply sociological because the other three there is a very definite relationship of knowing who sends what and to whom one sends any kind of energy form of a relationship. I'll enumerate them first, the sociological one is the widest, then there is a professional relationship, then there is a personal one, and then there is a private one. Sociologically, probably are people who produce certain things sometimes they call it for the benefit of mankind, but who definitely by means of their work sometimes artistic creations sometimes books they write, certain speeches they make, sometimes decisions they have to make like heads of large organizations. It is almost as if the personal element is completely eliminated, and nevertheless they have a very definite influence on the people who are in contact with them in some way or other. It is not very important for a person to belong to that particular group if he wants to use that what he tries to influence for his own purpose. He may derive a little bit of benefit from

it in the form of stroking his vanity and can get publicity and so forth, but after all for himself it has very little meaning and I think from the standpoint of objectivity he is a little deleterious because he becomes quite identified with what he has to do and if he is successful he considers himself quite somebody and of course wants to have respect and to some extent everybody has to admit that he is a genius of some kind. I think there is a great deal of pride in that kind of relationship and it is not very useful for a person who really wants to grow out of it. When I say grow out of it I mean by that that the purpose of man if he wants to become harmonious is really that he has to develop much more than at the present time he represents. And from the standpoint of Gurdjieff it simply means that although he may be physically all full grown except that he has to die, that his emotions or his feelings or his intellect is not enough developed and that should be developed in order to become more harmonious. If they are not equal, or if they are not congenial enough among the three different aspects of man that is his physical what is called a center, or his physical makeup that what is his feeling makeup and his intellectual capacity, that because of the differences in development it is extremely difficult for any one man to be harmonious even if he is for one moment he loses it very soon again because there is no constant wish for unity under the influence of something that for him becomes a determining factor. And usually that what he has to follow is that what is prominent at that particular period. It may be his feelings or his mind sometimes it may be his physical makeup. We'll talk a little more about harmony a little later, but in any event the sociological aspects are not very good and only as far as this earth is concerned. And anyone who is interested in living on earth considering that the end, of course he's very satisfied when he gets a little bit more respect than someone else. The question is man really meant to live on this earth only, and should he have in mind possibility that his life has a different kind of a meaning than only what is now between the moment of conception and his death. Also, that is a question again that one has to consider

personally because not everybody will agree and it is a question of your own makeup that is what ever you have thought, whatever you have felt that you have an idea that man ought to be more than what he appears to be or that sometimes this manifestation of his life in him need not and should not be limited simply because he happens to be born in this particular body. We can leave religion and all that out of it for the time being because each person hasn't, perhaps during his lifetime a wish, to make something of his life. And if he has done it, then when he dies what will happen to it? And perhaps for that reason many people will want to create certain things that become in the real sense of the word classical so that they can remain in existence even after the death of such a person. Again it might stroke his vanity to know that he is already well known before he dies or if he isn't that he then hopes he will be acknowledged after he has died. No body really knows what will happen and to what extent a man is actually acknowledged to be what he is and receives for that a certain stroking as of his vanity as I call it (crying) - ah, isn't that interesting. The emphasis of a man's life I think belongs to his private life. I think there is something in man that he knows for himself that remains undisturbed regardless of the conditions under which he lives and whatever his experiences are. I think it is sometimes necessary that under certain conditions one would like to return to that. And it is not always possible. Because that what is really a man or that what is alive in him, or that with which he started when he was born, gradually is covered up so much that he cannot reach his real essence. And that many times that what he now appears to be and what ever his manifestations are that that is taken you might say partly for granted and partly as a reality in which he happens to live. because he has to deal with it in his daily life. Again I say it is a question for himself

to make up his mind and perhaps to consider it from the standpoint of his heart if that is satisfying enough for him and that very often under the influence of certain, certain events which make him suffer that he wished that there was something in him that could remain permanently the same and on which he could rely. As a result of course many times whatever he thinks and feels will go over in a statement that he himself is not strong enough and therefore that he needs some help. And because of that most likely religions were, you might say born, or at least adhered to. Even if it was an aboriginy or a savage, who of course was afraid of all the different influences of Mother Nature. And that therefore they started to deify that what was unknown to them and perhaps was threatening their existence. It's in reality a man doesn't want to be alone, and when he feels that he is alone, he will grasp for something to which he can hold on and whatever form it now takes either in certain words which he wants to use and builds up a dogma from it or perhaps his doctrine for himself that is his religion is sufficient for him to give at least for a time being, guidance, that maybe because of that he will be helped and not feel that much alone, or that he could return whenever circumstances make it, would make it so difficult for him that he really doesn't know which way to turn, I think in that he then would have to some extent a certain rest, and maybe a certain form of equilibrium. And if he could actually listen to that at times it would create for him a harmonious feeling. But it is seldom that a man is satisfied in that sense, and even if sometimes one becomes a little smug it is that because one becomes a little bit afraid of exposing oneself to different kind of conditions and the older one gets one tries to avoid all the different things that might be creating some form of harm or might disturb him. And in the sense of Gurdjieff it's simple said then, that such a man falls more and more asleep. Now this question of

sleep, if you know anything about the ideas of Gurdjieff, the question of physical sleep, the question of being awake in the daytime as we walk most states belong to an unconscious state of man. The next state would be a state of selfconsciousness which from the standpoint of Gurdjieff is called the real waking state. And after that the state of cosmic consciousness which of course has to do with the totality of the universe. If we consider man on earth he knows at least two, accidentally he knows the third. And the characteristic of the third state of self-consciousness is that at such a time he remembers himself, but not by means of his ordinary memory. He knows that at such a time he exists and there is no functioning of the different organs either of feeling or of mental functioning. Perhaps it's a very interesting statement that a person when he is in ordinary life can experience such moments and when we say those are the moments he doesn't forget it simply means that at that moment there is a definite reason that he knows he existed but he has no means of recalling them. He does not really know what has taken place because his mind and his feeling do not for that one moment function. And never the less there is something that is registered and he knows it very well when thinks about it afterwards that he was there. A man under the influence or in the presence of danger or under the influence of certain shocks or in an, very unusual event that happened to him, something that really upsets him and at such a time makes him incapable of acting because his mind and his feeling do not dictate to him what he should do, nevertheless has an awareness of being there and still being alive, and if it is danger he has definitely a desire to protect his life. We call it awareness. Awareness is a function of the brain which is not like a thought. A thought may mean all kind of different activities

in the brain and all of them from the standpoint of Gurdjieff we call an unconscious state. By unconscious is not meant that it is not useful. It is extremely useful in ordinary life. And there is more than enough brain activity in the minds of different people to get along in the world. Some are a little bit more clever than others and they distinguish themselves more or less. Some have more common sense and some are a little dreamy, but nevertheless the brain is sufficient for the function as required to be able to live on earth. And the same is true with one's feeling. Because there is just enough. Not too much and sometimes when it is a little bit more then we call such a person an artist maybe, or perhaps a deeply religious person. But in any event with these four kinds of things that is an artist and a religious person, a scientist and a philosopher, you have covered practically every possibility for man whenever he happens to think about his life, to reach whatever he considers the most important part. What is most important for man? Maybe honesty, maybe truth, maybe sometimes such sincerity, that he can be in the greatest simplicity whatever he wishes to be. But all these kind of terms of course still belong to our ordinary vocabulary. When one says objectivity, what does it really mean? If man lives on earth and by definition we call him subjective, that is all phenomena on earth are for man subjective. The question is can he be objective? And to what? In the first place we try to be objective every once in awhile to have a judgement which everybody can agree with and that is then to try to be objective regarding different people. Also when you are a judge you have to be objective as well as you can by weighing the evidence, but sometimes it is not in agreement with what people think of such a judgment. And moreover it is subject to criticism and many times the judge himself doesn't really know and selects what is the best thing to do according to whatever his knowledge is. But this is a certain form of objectivity which takes place in the midst of a subjective judgment. Neither a judge or anyone else has any real truthful judgement about conditions

because we don't know all the conditions. And we don't know what the attitude is of different people regarding the same condition. And now when it comes to having a judgement about oneself, I think we're even much more confused. Because that what we think of ourselves and that we think we are and, on sometimes the way we base our judgements for ourselves hoping and expecting that we can do certain things, many times we are quite wrong. And it must be wrong because we are not taught to be truthful about ourselves. We try of course, and every once and awhile we have ethical values, and the person tries really to be quite honest and at times when his is a little bit of difficulty he will try not to be as honest and sometimes of course he likes to get away with it. And as long as one knows it, his own conscience doesn't speak up loud enough. Are people really dishonest? Of course it's a question of ethics. And it depends where you live, and with whom you associate and in that sense there is of course different levels of existence among people. But even among your friends, and those that you really have dealings with, and that may now be for instance professionally, or personally or privately, are we honest whenever we make any statement about ourselves? You see professionally, we're interested in the relationship with people more or less at a distance. But we know them and we have to get along with them because there is something to be derived from them. And very often it's only a matter of, let's say, giving a certain amount of time or energy in order to be paid for it and you want to be on good terms with those whom you expect to buy something from you. If you sell yourself for a certain amount of money, then of course you have a professional relationship which will mean that you don't want to get into trouble so that if you are employed that they're not going to fire you and also that in this particular relationship you become a little bit vain of

doing it well and to be distinguished a little bit more than someone else, and perhaps in competition that you like to push someone else out of the way a little bit because you want to climb to the top. All that is professional relationship and we know it, we are very well familiar with it. Economically sometimes we don't like it, and sometimes you think that the conditions of the world as it is at the present time are not very good and not conducive enough and don't give you enough room, and perhaps to extent you're quite right. I think that it is quite alright for anyone to object to the conditions as they are. The only difficulty is that you cannot do very much about it. And only rebel, and if you do maybe you get into trouble with other people who are a little but more conservative. And how to convince them I think it's extremely difficult. Because that what exists at the present time is not a simple organization any more, it is much too complicated for one or two people and in general one has to adjust oneself to the conditions as they are because they happen to be formed that way and after all you are part of it. And although you may not be responsible for having created it, it's unfortunate that you happen to be born in this particular age. You could wish that you were born somewhere else on a little island or so. Or that perhaps a hundred years ago you would have, would like to be born but you are not. We're talking now simply about ordinary pragmatic conditions, about which we as even as a democratic nation have very little say and we leave it to others perhaps partly because we are a little lazy and partly because it has become so involved that we really don't know which way to turn. And if we read about it we don't know what our judgement should be because every person has a certain way of making it lucid and clear and of course perhaps a little prejudice and since we don't have judgement

ourselves we follow that what seems most likely. Again it's a question of truth, how do we know what it is in reality? If we were all in agreement about certain things that this was the best way to do, of course we would not have any particular wars and no fights and no political agitation. But it is not so bad as far as ordinary life is concerned because we, as I say we make those adjustments and we can live with it and we accept it practically the same way as you accept the weather, it is nice or it is not nice, if it is not nice you stay home or you use an umbrella when it rains, but when you are not concerned with yourself, you and everyone else living on this earth as it is now of course must be affected by the conditions of earth, because we are part of it we cannot help it because you would like to change the earth, who knows how the earth will change and who knows why the earth is the way it is. And who knows why the civilization has grown this way as it is now? And the comparison that we might have with the way it used to be and how much simpler it was in the time of Plato, well at the present time it is not that way and the earth has industrially developed and the earth has been used by a variety of people for certain purposes, and that is the earth in which we live this particular kind of a world and we are simply tinted or colored by the brush that is now at the present time in vogue how the aim, how the earth wants to paint us. If the earth is subjective as a whole, human beings are subjective, it is again definition. The purpose of man is to understand what his condition is in the first place, and if for some reason he doesn't like it, he wants to get away from it. That happens of course on earth thwn you move from one place to the other or you don't like your job or the boss, When you don't like certain people with whom you have associations, you get divorced from them. You want to live by yourself you try this you try something

else and many times you cannot find what you want, and maybe it's your fault and maybe it's the other persons fault and we constantly blame either the other person or conditions under which we have lived, and all of that belongs to an ordinary history of earth as it is and mankind as they live at the present time. Gurdjieff primarily has no particular interest in that as it is. He would have as interest if man actually could become objective to such conditions and maybe in such a case could help humanity to live better. It's a question then of tolerating that what exists and how can I tolerate myself when I'm part of this and all the time am under that kind of influence. For that you might say the word objectivity is invented. It simply means that it is something that could exist either as a viewpoint or as a state of being in which there is no subjectivity, and it's a very difficult kind of a definition because if everything is subjective, how can I define something that is objective? If there is a difference of opinion among people or if there is constantly this feeling and knowledge - a realization of being bound - then the definition of objectivity perhaps is a little easier. If for instance there were facts which were acceptable to everyone without any argument it could be called more objective. If one considers bondage and the opposite of that freedom, it would, could be an objective value compared to the subjective value of being bound. And it is in that sense that you have to think about the ideas of Gurdjieff. How can anyone now suffering, now living on earth, now not understanding why even they are born, why they happen to be the way they are, how can they continue to live in a state of peace within themselves in the midst of activity which affects them in such a way that if they didn't have this inside something that they would suffer constantly. It is not by withdrawal from the world that you will find an answer, because in doing that you may

have a certain peace, but it does not mean that you remain a man on earth. And in any event you will not answer that what is really inherent in being a person who is born on earth to fulfill his obligations. When a man has obligations of three different kinds, this regards his physical body or his feelings or his mind, he has obligations in all three. And if he wants to follow one of the three only, he will neglect the other two. For that reason Gurdjieff's ideas have nothing to do with what is called one of the three ordinary ways like the fakir and the saint and the yogi, because it doesn't equip man for, for the world in which he lives although by himself and in following it he will be able to achieve a certain form of unity and particularly if that is so-called away from earth. He can withdraw in that and make contact with higher forms of living. Naturally it is quite possible to do that in such withdrawal. From the standpoint of Gurdjieff such a person is not a man. A man has very definitely, because he is born on earth and the way he has been you might say made, he has an obligation to fulfill whatever his talents may be, and then to live in accordance with them until he actually could become free from all three of them. It is not a question of withdrawing, and allowing one to grow up to it's greatest extent. In the first place it makes a person lopsided and is not a man, in the second it is such a long road of refining to get out of the totality of subjectivity something that becomes objective. And it's only with a la - in a long road that gradually all the different experiences which are now subjective added up to a tremendous number finally because of their number will allow a person to inter - have to introduce something that is free from all such experiences. It's a philosophical question and one can think and talk about it if it were not possible for a man to develop his three centers all simultaneously and thereby reach a certain form of harmony when all three would have been developed up to

the greatest possible development. And of course we think that once and a while that if one can do it with one's brain and actually philosophize and think and think and think that finally truth will appear. I doubt very much that it will appear in the sense that is useable for man as a whole. It will appear and without any doubt will give much more insight in the brain in the long run, but then what will happen to the rest as a possible application in his life? He will become a tremendous brain and live in it and will of course feel very happy. Still, from the standpoint of Gurdjieff he's not a man at all, he is just an over-developed brain. And it may be quite possible that in that direction he feels satisfaction and also reaches let's say through research or invention the real quintessence of that what is in existence of an intellectual kind and because of that he can be of great use to the rest of humanity, but for himself, what is he, such a scientist as a husband, what is he as a father? What is he as a friend, what is he in relation to that what is his inner life? And all these factors have to be considered when you consider the purpose of man and why is he alive on earth? Because when he is in his, as an infant, he is endowed with all kinds of potentialities which have to develop if it is normal, and at the present time it is not normal because it goes off in different directions partly because of professional life, partly because of necessities and partly because of education which cover many of his potentialities and will not allow a man to grow out into the actuality of becoming in equilibrium or in balance within himself. So now this is it that is the question, if that is really a problem, then how do I get out of it when I remain subjective and all I can do is to think about the possibility of becoming objective. Objectivity for man simply means that he will be able to accept himself for

whatever he is, that he will not have any criticism about himself, and that all his manifestations will become acceptable to him. You see that this is the principal now that we talked about as objectivity as a whole to be understood by all people, that there is no question about certain facts. It doesn't matter who looks at what, and that objective values then in such a way are free from all subjective interpretations. This applies to the totality of mankind, and of course it does apply the same way to man when he considers his variety of his own manifestations and that some of them he likes and some he doesn't like. If he could become objective to himself, so that everything whatever he now manifests and whatever he performs has an equal value. Now immediately if you say equal value you cannot judge in any way that one is a little better than the other and you cannot apply anything that is in ordinary life considered preferable or more agreeable than something else. And the only way you can consider it is the common denominator of that is that the result is I only will accept that what exists without any interpretation whatsoever, without any evaluation, without any associative thought, and that real objectivity of a man is the acceptance of that what he is as knowing then and recording that he exists and that that is the only thing that counts and it has nothing to do anymore with the kind of manifestation or a description of it. You see we take now out of that completely what are subjective values, and we retain only one that is the fact of one's existence. If man could consider himself that way, and if he could consider others in the same way, all of them would talk the

same language. It would not be a very rich language, but it would be the beginning of a fundamental principle which would be alike for everyone and on that basis there would be a possibility of further developing as long as this principle of objectivity was not violated. In reality this is really the problem that faces man. Because if he is bound, he is bound to this earth because he lives here and he has made adjustments which now are apparent in his manifestations as he is. And sometimes one calls them habitual forms of behavior or the way he happens to think or the way he happens to feel and a man is in his life as he lives completely identified with that. He even will fight for his opinions when he thinks he knows more but nevertheless in that particular fight he becomes more and more bound because it is part of him, and he has never taught that there can be and there ought to be something that should be completely free from that what man is as a personality. This is really the idea underlying this kind of philosophy and this kind of work. And it becomes apparent in man in his private life. In between this question of personal relationship is simply a little bit more intimate than ordinary professional relationships, and it is not as yet as narrow or as, sometimes one says, holy as a private relationship is. Personal relationships are relationships with people you know quite well, your friends, intimate friends, those that are blood relations and maybe those that belong to you in marriage or whatever it is that you have as feeling for them. It is still personal, it is of course those that are dear and near. And there are different gradations and sometimes they flow over in a professional direction when you are

quite happy in your particular occupation and sometimes they flow over in the direction of private life. So that the more intimate one can be with anyone that one really cares for, the more it is possible then to be really in reality honest. In a private relationship one is - tries, one is not always, but one tries to be honest with one's conscience. But conscience on earth is also subjective and if we want to have the real truth about ourselves, our conscience also should become objective. Try to understand this quite well. Mental functions as they are, they are subjective. If we want to have freedom from our thoughts, that what is a mental function should become objective. If we want to have freedom from one's feelings, that what has to be a feeling as an emotion this time should also be objective, that is I should not be identified with it. And I should not consider that what I experience with a certain degree of liking or disliking. Mind you all of this is simply a step in becoming free, it is not as yet a fulfilled life, and it is not the end of it. So that if you say I wish to be free, in this sense that I could become objective to myself, it may sound in the beginning as if it is extremely cold and cold-hearted. That there is practically nothing in it - because if I wish to be free of myself, and I become objective and I say I have to become impartial, then there is no feeling whatsoever. Many people will shy away from that kind of a feeling that you are completely closed to anything that is of an emotional value. I say it is only the first step in order to establish you might say something as a tool which you then can handle and that after if one could establish an objective

viewpoint towards oneself, it has to be followed by a return to ordinary life in which this form of consciousness will then enable one to develop a conscience. One goes away as it were as if one becomes impartial and objective, as if one, something of one's self is looking at oneself in that particular objective way. That is when one talks about a little I, now functioning in the life of man as he is in an ordinary unconscious state, that then the development of this little I is a step in the direction of becoming objective. And the endowment of that what I now wish to let function as a little I, becomes for me as if God is now looking at me impartially. It has nothing to do with prayer to God because that would have to be based on the hope that he will be benevolent towards me because saying it religiously I am God's child, so of course he will help me when I pray. But honesty in prayer, the honesty in a private life, the honesty that I should have regarding something that I call a higher form of living or a diety or his endlessness, presupposes that I am free already from all the different things that I now consider bondage of myself. And that many times a person comes to the conclusion that he is the worst sinner and that he needs some help, because he cannot do it by himself and for that reason of course like Christianity, we need someone or someone is really required who becomes the mediator or the person in between. And one says it is Jesus or Christ and of course in order to see God, something is needed in order to protect us and to enable us you might say to be introduced to God so that God then knows who he is talking to. You

see this question of atonement, the question of being in a relationship of mediator, not being able to reach God direct and only through Christ, in reality means that that what man has to learn is to be, in such a way like a Christ-like attitude towards himself, to be able to free himself by means of building that within him which has Christ-like qualities. And that the principle of Christianity is not at all strange, because it puts up to man the realization that as he is at the present time and as he is, in accordance with Gurdjieff, asleep that only something that will really disturb him and make him awake will be comparable to the idea that he has to lose himself in order to find himself. And for that in the moments when he is in the relation of his private life wishing that God can help him or that he for himself believes that what he is now should grow out to become more God-like. Or that simply saying that he should evolve to a higher level of being will need the help of some kind of a concept. And maybe the concept becomes personified in the idea that someone living in accordance with it and who appeared on earth historically, that that becomes as an emblem or as a symbol for him to know what to do in relation to that what is God for him. We need not go too much in that direction, but the principle of that is absolutely correct. Work on oneself represents for man the possibility of freeing himself from this bondage of earth. It is done in order to be a real man. That is the reason. In addition he will find that in trying this, he will become more and more free from that what now prevents him

from seeing. He will also will have the possibility of developing a consciousness which will enable him to understand things instead of the accumulation of data. It will also give him a conscience in relation to his God and not in relation to ethical values of this world. It will also enable him if he has a consciousness and a conscience that he will become a man able to do and therefore he would have a will. All this you might say is because he has two things. One in reality existing, the other to be created, and that the purpose of work is really twofold. One is to create something as if it exists hoping that by assuming such an existence, and living in accordance with it, that gradually this as if will change over into a reality. This is the beginning of I if I can grow up and actually become then a value to man. The other is the reality within himself which he calls his life and which is for him, surely as long as he lives on earth, permanent. The only fear he might have is he doesn't know what is going to happen after he dies. And the logical assumption is that he wishes to continue his life as it is now in this form. And that even if it would have to go into another form, perhaps like a spirit or belief in a spiritual world, that then it still would be continued almost I would say under his name. Then he can remain responsible for that since at the present time he has assumed the responsibility for his life on earth. Whichever way this now is satisfactorily explained to himself and with which he can now continue to live the factor remains that within man there is something that is always the same for him. And it will always remain in existence because it is life. Now this question of life, this question of what is man, the

question what is there that is permanent. What is there that is because of it's permanency free from the bondage of earth. What is really bondage for us? Anything that we consider dimensional, either in time or in space. For that that what is free from such demensions becomes for man a freedom of existance in an absolute sense. Mathematically its's a point. And in time it is a moment. You see these are again concepts, a point without demension. We cannot really concieve of it. Although we will have to admit that it must exist. And in order to come to the realization that it ought to exist, we use simply the movement of a point as making a line as one demension in order to give it a concept that we can more or less understand. It is much more difficult with a point in time. Because a point in time that describes a demension of time as we know it, linear time, simply means that something is moving between two points in space. When one tries to define moment as something that takes place as an existance without demension, you then have to use the concept of infinity. And infinity is very difficult to concieve of in a world of finiteness. But it is exactly the same as to concieve of life in the form of a body. When the body is at such a time that what is containing life, and what keeps life within it, until the body itself dies in some way or other, not functioning any longer for that what is life. All this of course becomes a little philosophical. The question is only, what for? Because if man needs something to hold up above him to which he then extends his arms and wishes to be united with it, one has to start with the possibility of a creation as if it already exists and that what has to come from man himself,

has to be the desire to reach that higher place. A little I, conceived like that can be of that kind of a use. What Gurdjieff calls magnetic center within man is the reality of his reality, the essence of his essence. One simply uses that kind of a term in order to distinguish certain differences between outer forms of life as manifestations, superficiality of life, almost you might say skin deep only, going inside that becomes a little bit more essential, deeper, sometimes a little bit more sensitive sometimes a little bit more indefinable, and then finally you might say it reaches the point within oneself which is really the center of gravity of a man as he is in which his physical body, his spiritual possibilities and also his mind would be represented in one point only. Again I say philosophically it's extremely difficult to conceive of this. At the same time one doesn't want to formulate it and very often what is enough is to have a very definite feeling almost something that exists only as feeling without a form or that what I say is there without being able ever to define it. You see we're going now in the direction of leaving this earth and trying to evolve to higher levels of being. Perhaps it is the purpose of man to understand it. Perhaps it is impossible for all man to do it. Perhaps the reason why man is born on earth is to help to sustain it and perhaps it is far better for man not to have their eyes open at all, and to remain asleep, so that then in the fulfillment of that what is required for the maintenance of earth in the place where it happens to be in the cosmic scale that then it is much more useful for a man to be so asleep that he never questions his existence. Perhaps for that reason he is educated the way he is. Perhaps for that reason

also he never has questioned his education. And then only when he remembers himself as he was when he was a little child and was not -- was when he was completely unspoiled and not as yet had an atmosphere around himself and not as yet full grown that then actually what he was was much more his reality. God, as it were comes on this earth in the form of little children, and then they, as children, when they grow up God withdraws to the center of such a person. Potentiality is always in every man, he may not know it. As long as he is alive on earth he has the potentiality. The possibility of such development exists for each person. The probability is extremely low, because there are many people not only that they don't know both that they don't believe in it or that there are unsurmountable difficulties, for such a person even to consider the possibility of evolution. And out of the probability the actuality is still smaller and it is logically that way and you might say it has to be. If you consider mankind as a whole, as a body, each person is a cell. When it is a body there are organs, certain conglomeration of human beings represent organs of that what is the body of mankind. In exactly the same way as the body of ordinary man consists of many cells, which are nothing else but supporting cells and there are very few cells, comparatively, who are or who have a certain special kind of a function, like heart, like liver, like lungs, like eyes, like ears, or any one of the sense organs or like sex. These are specialized cells for certain purposes. Most of the cells of the body are supporting cells for such organs. The supporting cells do not know about the existence of the special organs. They are exactly like sheep, in a herd where no one knows

what the real purpose of shearing a sheep as wool and slaughtering is afterwards. And it's a good thing they don't know, because they would be very much upset. We talk about black sheep, a sheep which really suspects. There are among the cells in the body, black cells, who suspect that they should become something different and who are not satisfied by remaining a supporting cell. It may be in them, in this little cell in which there is life there is a realization perhaps you can say it is like a dream in an unconscious state in which one hopes in such a dream to become free. One dreams about consciousness every once in awhile, one considers the possibility of such consciousness and when one wakes up one realizes one is unconscious. This is really the trouble with the black sheep and it is the trouble also, with the cell who wants to become a head cell in the brain and the cell may be located in a certain part of the body, and it may be bound by the surrounding and maybe it cannot get away. And perhaps, at times what it can do, and what perhaps is the most it can do is to turn around and to hope in -- to look in the direction of where it would like to go. Several times I compare this with a Mohammedan who cannot go to Mecca, but each time at six o'clock he turns his head toward it hoping that in that there will be a realization for himself that regardless of the conditions under which he lives he becomes part of Mohammed and Mecca. This is a black sheep. How many reach, maybe, their destination? No one knows. You might say the possibility for all cells to turn in a certain direction exists. The probability of course, is extremely limited. And the actuality of migration of cells moving towards something that for them becomes more important is of course also,

limited, and you compare it with those people who are interested in possible evolution. There is no secret about it - there is no one who will prevent you. Perhaps there is not much at the present time to encourage, because from the standpoint of objectivity if that is his endlessness, all men are equal - we're all little points. Gurdjieff calls them slugs because they have really no further existence than just happening to be alive. For oneself, one does not look at oneself as God looks at oneself. For oneself, one believes in the possibility of something that is different from what one is now. And then, you might say, one starts to work for that because apparently, simply by giving oneself over to the possibility of believing in prayer, that prayer will be heard. How much of one is actually united sufficiently so that a prayer like that will actually be heard. How often is it actually followed up by a certain result, and I'm not being critical about the belief in prayer and the result for certain religious people. The question is always to what extent do I remain dependent on God. And as soon as there is something outside of me that I have to rely on in order to help me, without me doing anything, then of course I become identified with that and again, I have no freedom. Anytime that I take anything in ordinary life in which I have a certain belief and become dependent on it, it prevents me from growing. What is it that is really needed? That what I wish to make in order to set me free. If I can believe in the possibility of a development - sometimes one says of a life hereafter. The possibility of the growing of a soul, not assuming that it exists, and if I do wish to assume that, I have no means of knowing when it is covered.

So it comes to exactly the same thing, either I build a soul or I uncover it by taking away the clouds that are now in the way and preventing me from seeing it. I say it is simply a matter of words. In both cases, I have to do something. As far as Gurdjieff is concerned, man has to work. Man has to work in a certain way. He must not work by keeping on having thoughts churn in his mind. He must not try to develop that what is already is in his personality to the greatest degree that is possible for man on earth, because we're talking about a possible level where he is free from earth, in the direction of - to say simply, to use the word infinity - which doesn't mean anything at all because we don't know about it but we could define it as something that gives him more freedom, or perhaps that material form in which he then would live would be less material, would be lighter and less in density. Whatever it is that one considers spiritual values, whatever the things are that at the present time we don't link up immediately with matter as molecules but that we consider it from the standpoint of forces existing between points - all of that is in the direction of a philosophy of trying to define certain things that are less and less material. And at the same time they remain material, but their emptiness is greater, that is the distances between the molecules is filled by increased force fields. Whatever the concept is that one has of absolute-ness, of His Endlessness, or God, or personifications of such ideas, again, it doesn't matter at all provided, it enables me to have a reason why I want to do something about my existence and not just sit and hope for the best. I also believe that that what I want to do I have to do. I can always say with the aid of God, in order to recognize

where I wish to go - Almost I would say, in order to be on the right side of God when I finally get there. And I I'm not facetious about this, because when I believe that a person ought to be open enough for the possibilities which exist for him, this openness is simply for the reason that he hopes that even on earth, he could receive certain forms of material which will make him lighter, and because of that this lightness that gradually could so pervade him, something of a spiritual nature could have the upper hand, and ultimately become in such a way important enough as existing and defying the destruction in death, that then he could continue to live regardless of what happens to his physical body. This is really the idea of the aim of man freeing himself, that gradually, and it may be stepwise, and it may be taking a long time, but after all, if a man wishes to become timeless, he doesn't care about time anymore. When he wants to be free, he doesn't care about space. When he wants to be free from finiteness, he doesn't care about it, because infinity will not recognize finiteness. When I say, spiritually, I would like to live, if I actually can live there, then I do not care about the physical body - then only that it existed and that it contains me - and I do not have any interest in describing it. Now what is the process. One tries to become objective to oneself by means of the creation of something that ought to function as an objective facility. It is like the acquisition of a new form of a sense organ in man. And it takes place, of course, in a certain section of the brain which is adapted to that kind of a purpose to try to become objective, and then recording facts about oneself. And we limit it for obvious reasons, to the manifestations of the physical body only. I don't want to go too deeply

about what particular road one has to take, and a description of work, and methods, and so forth, but in principle, it is that: I wish something to record the facts about my existence in an objective way. And for that I need facts only, and no interpretation, I would like to have such facts recorded in an impartial manner without any feeling entering or interfering with my mental function. I also wish such recording to take place independently of any associative form. I want to make sure that at such a time my subjective mind is not working. That is, I have to experience moments of existence, you might say, in between that what is future and past. Or rather, that where I wish to live is on the dividing line where future goes over into the past - where that what is anticipation becomes memory - that I call present. And the realization of a present in me is not able to be understood or even recorded by my brain as it is at the present time. The limitations of man are in the first place, that his capacity for thinking is quite sufficient but a capacity for awareness does not exist. Let alone that the state of awakening is an unfamiliar state for man. Again you can say it is definition and we simply say that self consciousness does not exist for ordinary man, than only in accidental moments. The question of feeling: a man is not sufficiently developed in his feeling because he lacks emotions. By emotion I mean the ultra possibility of a development of his so-called private life towards that what is a deity or a higher form of living for him. Religiously I become emotionally involved, whenever I pray to God, or I assign, and I hope and I believe that in the existence of that kind of a god-head, of a deity, or a higher force I am then subject to the laws which exist in the universe, and which at the

present time, I do not understand quite, but I hope I will understand them. And simply the fact that I must assume that such forces exist, and are not only existing on earth, or become manifest on earth in the way I see them, that they also will exist in the totality of the universe, because otherwise I will never be able to explain logically what is meant by the stars and the constellations and the different forms of what I now call different kinds of, let's call them milky ways in general. My logical brain will not accept that there is not particular reason for the existence of a law, because I could never explain why a constellation always remains the same. I can never explain either astrologically, or astronomically why conditions exist in the universe, why they must be the way they are, and why earth is at the place where it is at the present time. And there is one very good thing: that man being three centered as it is called, is distinguished because of that, from all other forms of life. And because of that, man has a task, because with his brain, he can have a concept of the possibility of extrapolating into the future, something that at the present time is hidden for him. And it still has to be created. And he does this by the understanding of what his past is so that on the basis of that as something, I say it is like a foundation on which he stands, constantly adding to his past. When he lives in the present, and that what is as a time concept, in the future, hidden for him, becoming then when it goes through him, at such a moment, he becomes aware of himself. Man is in between these two possibilities of the future and the past. Living in the present simply gives man a place. And then man becoming active in digesting that what is coming towards him and that what leaves him becomes in the terminology of Gurdjieff, the neutralizing factor in his existence. Man is in between two worlds in

that sense. That what attracts him from above, and that what also attracts him from, towards below. Man is at the point in which, in his life he can determine which way he wishes to go. If he lets himself go he becomes part of that what is going. And he has to take the consequences of living an unconscious existence on earth, and become part of earth, and earth in an involutory scale is moving away from earth towards the moon and the existence, again philosophically, of negative absolute. And at the same time there is man also something that aspires to the possibility of freeing himself from the laws of earth in the direction, you might say, of the planets, in the direction of his sun, of the sun of his solar system. Whichever way it is, man finds himself in between these two forces. If the two forces work on each other, they neutralize each other, and that what is the strongest of course wins, and there is nothing else, nothing happens, than only the difference between the one force and the other. From that standpoint, this question of positivity and negativity is absolutely useless as a concept. Because it simply means that the extension in the direction constantly takes place in the form of a line. And there is no possibility of creating something that is different from a line. When something is a triangle, there is a possibility, because you can see that there is a different kind of a force, if the three angles in the triangle become one ~~point~~, that creates a different kind of a unit. Because it is then in which this point represents the triangle as it originally was. The idea of a neutralizing force, in the ideas of Gurdjieff simply means that man places himself between a positive and a negative and acts as a force in between the two, bringing together these two forces without destroying himself, and creating within himself a conversion of both forces on account of his wish to be

where he is. The closer he can get the positive and the negative together the more he himself functions as a neutralizer between the two. And then the resultant is a combination of three forces, becoming in the form of unity, one within him which then presents for him the possibility of further growth. You see, its an entirely different concept, because now something is introduced which never was understood when everyone considers only two forces together and that is why the emphasis of Gurdjieff so often is on the existence of a neutralizing force. There is a very simple example: If you have meal and water, it is not bread until it is fired. You see, the introduction of something makes a bread out of it. The introduction of this kind of a condition, of that what is created as a force in order to function with two other forces is exactly the same as in chemistry, the formation of a new compound. When a new compound in chemistry is formed, out of component parts, that what results has different qualities from the component parts themselves. I always use the example of water as an illustration because it is easy to see. The two molecules of hydrogen and one of oxygen are like three different entities. Of course they are gaseous and only under certain conditions provided by whatever the circumstances may be of temperature or pressure or whatever is that kind of a condition, water will result out of the three. And when water has properties belonging to water, it again can be split up into the three component parts, which again, are gaseous. So within water, there was exactly the same as there was in the three component parts but the configuration is different and the difference between that and that what is water is simply the introduction of something that is new. Psychology we call this the introduction of objectivity into a subjective world. It is a quantum of psychology, if you understand the word quantum. Quantum is a form of energy

which is exchanged between the layers of electrons around the nucleus. It's exactly the same way, that is I take a step from ordinary physical sleep to a waking-sleeping state, I introduce an element of being able to see with my eyes, and I call that a functioning of my consciousness. For the sake of argument, we call it subconscious or unconscious in order to allow something else that is of a different value to be called conscious. But otherwise, again, it is a definition of terms. Never the less, there is a stepwise change from one state into another. In exactly the same way, the state that indicates a change over from an ordinary waking state, which we from our standpoint in life call unconscious, to a self conscious state, only can be accomplished by means of the introduction of something entirely different from that what one knows in one's subjectiveworld, and one calls this the negation of what what is subjective, which is of course objectivity. And again the change over from self consciousness into^a form of conscious cosmic consciousness introduces at the proper time, for harmonious man, the ability to be joined and fused with that what is the totality of all things existing. So you see the four layers of consciousness are divided by three possibilities called three steps or three introductions of certain entities which make out of the lower state that what is the higher one. We don't have to go into detail about further descriptions of that, but you see now the practical application of the ideas in ordinary life of man. Man now, wishing to become objective, will enable that what is his "I" to grow, until it is sufficiently grown up to help the personality to change. This is indicated by a certain attribute of the little "I", as benevolent. It is the same as God smiling on one, or, when one says all-loving-creator. It still emphasizes Creator of the World, but it has a relationship towards oneself in order to be of use to that what

originally created the little "I". And therefore the next step you might say in trying, after one becomes a little bit conscious by the introduction of an objective faculty and letting it grow, or facilitate the conditions in which it can grow, that then it returns to that what is personality. It returns in two ways. It functions in the brain like yeast, spreading to the activities of the mind, and changing such activities into an objective character. That is, it will introduce into the brain, a freedom from feeling. Regarding one's feeling center, the introduction of that what is objectivity changes the feeling into higher emotions in relation to the possibility of reaching God. And in the second place, it changes the solar plexus, and forms in the heart the real seat of that what becomes an emotional center. And in the third place the different nerve nodes which are now spread over the body are now concentrated in one place only. Because of this, the emotional center becomes free from that what is physical. Physical body need not any longer be at the service of the emotions. Physical body has to develop in that way something that belongs to its own, we call that sensing. At the present time the physical body does not sense, it uses feelings in order to express what you might say sensations and there is very little understood about the misuse of such language and it is simply the meaning is that that what is feeling center and body is so closely related that there is no possibility of separating it in ordinary life. The development of feeling center is only up to a certain point we call it "fa" because it is only that part of the scale. The development of an intellectual body which sometimes is called "soul" and where the beginning of "I" starts is in ordinary man only as a "do" which "do" turned towards unconscious world is sufficient to create for that what is man sufficient insight and understanding of how to behave in life. Regarding that when it is turned towards

the possibility of reaching God, will then have to develop into a full grown active and one calls that the soul of man for which he has to work. So this is really the way one finds oneself. If after this "I", being full grown, is more and more united and changing that what man is now, growing up to become more and more conscious and more and more conscientious, such a man develops will because will then become an expression of that what is his consciousness and his conscience. And again by definition of objectivity, there is no distinction and no disagreement between whatever is his mind and whatever is his heart. In an unconscious state, there is constantly such conflicts, and this causes much more difficulty for a man, because he doesn't know what to do - follow his heart or follow his mind. In an objective state, there is not trouble or not difficulty. Man simply is, and then he can do because both his consciousness and his conscience will agree and then of course, he will do and act in a objective way. What is the meaning of all this? Simply that man, on earth, has a possibility of understanding his life, and that there is for him, a means of developing something which could become more and more permanent and will give him out of the ordinary data, that he now has collected in his brain and sometimes in his feeling, it will give real food of an understanding of where he belongs, and in changing his personality to an individual, he becomes more and more equipped to be on earth what he should be as a man, to be within himself in equilibrium and not disturbed, to know that that what is really him is a permanency of something that he will not lose anymore, that with this he dares to die so that that what is alive can remain, and can live then in a freer world of, one says simply of an emotional character because in the next possible step, there is no need anymore for a physical existence. Of course, this is in the nature of growth. And the level

on which then a man, in a spiritual world has to live is an emotional quality. And by means of this emotional possibility, he reaches a little bit close and comes closer to an understanding of that what is, again use it in such a way - the center of the universe. He comes closer to God. What happens in him if he grows out to be an individual is that his conscience, being more developed and really extending further than at the present time his little feeling center will allow that at the same time that what is now positive is man as represented by his physical body, becomes negative in relation to his consciousness, which for him becomes his sun. The sun in a man's life is his brain. And it should be the sun actually shining. That what are planetary levels in man are his emotions or his feelings. And what is earth for man in his kingdom is his body. This is why it is necessary to understand the functions of the earth, of that what is manifested on earth, and to understand the place of the earth in the totality again, of this cosmic ray, being at the place where it is, and which Gurdjieff calls unfortunate, because the earth is really a planet but it happens to be at a place where it is extremely difficult to go over in an evolutionary sense to that where it should belong. Unfortunately, the planet earth, the unfortunate planet, happens to be at the "fa" bridge - in between the do re mi and the sol la si of the cosmic octave. For that reason, mankind is living under exactly the same conditions, and man himself finds himself also in exactly the same state because he is part of earth. He was born here, and if he wishes to wait until the earth evolves enough to reach the planetary level all of mankind would become different kind of persons and they would disappear as physical bodies, but they would remain as emotional entities. But we don't live that long and there is no hope that anything of that kind will happen in our

life time. Work on oneself is like a catalyzer to speed up the possible process of evolution for man. For that reason its important, but the most important reason is, that it will place man in realtion to himself and to others, and by understanding himself as an unconscious being, he will understand others as unconscious beings. It simply is another way of saying, if man is mechanical, and automatic, everybody else is, and then, if he knows his own automatism, he'll never be suprised at why people are the way they are. The immediate result of this kind of attitude is not only more understanding about one's fellow man but the ability to help them, if one works on oneself one will be able to understand what is needed as work on someone, or providing opportunities for anyone else to work and to do the same. Ultimately it will cause a person to love people. I would not say love mankind, although you might say that should be the ultimate aim. It surely will give much more possibility for peace on earth. It also will place industrial development in its proper place, without attaching too much value to it. It places the value of man on his spiritual being, on his inner life, and considers that what is his what is his outer life, his manifestations in the ordinary world simple from the standpoint of looking from inside out. Gradually it will give man stability, foundation, reality within himself, something on which he can stand firmly, and from which he can start directing his activities, not only intellectually but also emotionally. And ultimately such a man, being able, now, to understand himself for what he really is, because objectively speaking, he has reached truth about himself, then on the basis of this truth, which becomes truth for all, will be free to do, to be able to do what he can do and should do, and never shirk the responsibility of having to do it. As a matter of fact, the kind of laws that will govern him of course

much less, Gurdjieff would call it that they have been divided into half. In reality that what is a figure like 48 becomes 24 by combining two laws together. And it is that kind of a substance. The law increases in strength and becomes less in number. It would be easier for man to understand it on that basis because he doesn't have to keep track of all this multiplicity. Life could become much simpler if one lives on an emotional scale. It is usually the body that makes it much too complicated. The body with all it's wishes, of course wants to be satisfied. And that what is wants to follow, either the mind or the feeling, has not strength enough once in awhile to go against it, and because of this, we have such differences of opinions. It is not that it would become monotonous, it is really that one has much more understanding of what life means. And also, that there is much more possibility of actively doing something that is not too superficial. It may not lead immediately to an existence of that what one is in the center of oneself, or in the center in which - again I say as - infinity exists, but it is on the way towards it and therefore this idea of work on oneself is not a question of waiting until one dies and then one is in heaven. It is the creation of heaven on earth, or that what is within one. It is the understanding of that what is meant by sleep, and not allowing to stay asleep or to fall asleep by not allowing that that can call one constantly to the fact that one ought to wake up. Whatever it is that man can derive from this work, you will not know until you are bound by it. You will not know theoretically by just reading. You will not know by just associating. You will not know it by just coming to a group and hearing about it. You can feel it. Even that is not enough. You have to apply it. You have to work. You have to try to become objective. You have to apply that what is prescribed as a method of how to develop

an objective facility. Otherwise nothing happens. And don't make a mistake about it, it is a philosophy of life, and it requires the application in the midst of life of these simple principles: to become objective to whatever one is doing by the acceptance of that what one does without criticism, to take and ultimately to be able to direct it in certain directions where one knows it will be objectively usefull and correct. The practical application of these ideas is the one fundamental difference between that what is now here and there paraded as a little bit of an ethical following, or direction in which you ought to go without disturbing you too much. This kind of thing will disturb you at times because it will give you the truth and you will not want to believe yourself because you always have covered yourself up - you have always rationalized. This is the conditioning of us. And the only way by which we really reach freedom is through truth, and no other way. The only way we can leave this earth is by means of objectivity. Any system, any religion, any philosophy that does not emphasize the necessity of freedom from that what is now, and binds us, from the means by which it will reach us, as I say, through instant understand of that what is taking place. That what continues to bind us to this life, and which of course we will have to give up, when we die, ~~to~~ but the question is how to die in the right way and to find ways and means by which, at the present time, when we we are still alive, have an opportunity to become free now on earth. This is really the idea that is inherent in work itself. And this is what Gurdjieff tries to tell us: that there is a possibility of that kind of freedom now, and not waiting until we have to face it when we leave this earth. It is a question for ourselves to know that when the body is still sufficiently flexible and that the mind and the feelings are still alive enough that then they have to be utilized

for the purpose of establishing some kind of a bridge between this what we now call an unconscious state and a conscious one, and that then on entering that conscious state, we will be more fully equipped to be able to live there. It is a question that the time is now. Because if one waits too long, one crystallizes out much too much, and also the body is not so flexible after some time, and maybe it gets a little senile, or in some ways it doesn't function so well anymore, and the instrument with which you have to work, your particular laboratory of our body, is not suitable anymore to carry on some experiments in the direction of becoming objective. If you want to know more about these ideas, you have to be in contact with them. You have to read and you have to talk to people, but the main thing that is important for everyone of us is to consider them as something that a man ought to do and that he is willing to undertake the responsibility for the further development of himself, for that particular reason, of freedom, or to say it simply in another way, to reach a statement of absolute truth for himself. Good night everybody.